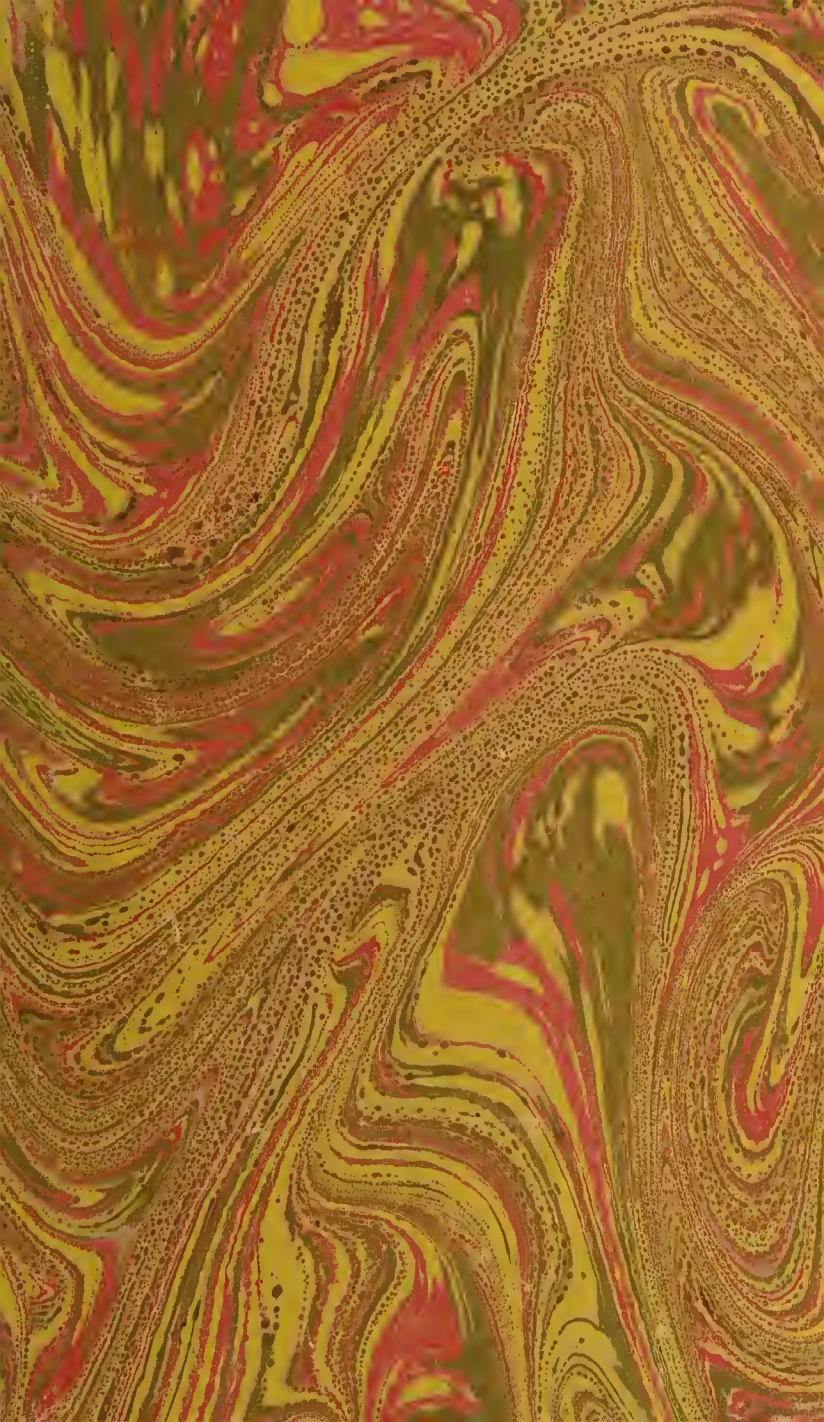


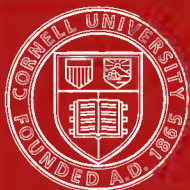


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Heavenly Treasures in Earthen Vessels.

A FUNERAL

S E R M O N

Occasioned by the

D E A T H

Of the late REVEREND

Mr. Samuel Rosewell, M. A.

Who departed this Life on the 7th
of *April*, 1722.

PREACHED the 22^d of the same Month.

By *JEREMIAH SMITH.*

L O N D O N:

Printed for RICHARD FORD at the *Angel* in
the *Poultry*, near *Stocks-Market*; And JOHN
KING at the *Bible* and *Crown* in *Forestreet*,
near *Great Moorgate*. 1722.

Price Six Pence.



T O

Mrs. *Anne*, and Mrs. *Lettice*
Rosewell, Mother, and Re-
lict, of the late Reverend
Mr. *Samuel Rosewell*: To-
gether with Mr. *Walter* and
Mrs. *Rhoda Tredway*; and
the other near Relations of
the Deceased.

Much respected FRIENDS,



I was a Return that may seem
too light, which one made, when
told that his Son was dead; I
know (said he) that I begat him mortal:
And yet it is true, that a right Consid-
eration of the Nature of such afflictive
Cases, may help to bear them more e-
qually, and prevent tumultuating Pas-
sions

The DEDICATION.

sions under them. Your dear Relative, and our much valued Friend, neither as Man, nor as Minister, was exempt from that common Law of Dying; and when, by Order of the supreme Ruler, he hath yielded thereto, it becomes us to adore God's Sovereignty, and submit to his Pleasure; inquiring, nevertheless, into the Meaning and Use of so severe a Providence. Happy and gainful, we doubt not, it is to him; who rests from his Labours, his Works following him, but angry and penal it may be to us; for Unthankfulness and Unprofitableness under his Ministry; which, since we would not better improve, we are not suffer'd longer to enjoy. May we humble ourselves under the mighty Hand of God, and turn to him that smiteth us: and see we to it, that tho' the Vessel be broken, yet the Treasure be not altogether lost, but that good Impressions remain in us still. And let us gather up the Fragments, all that can be recollected or gotten of his holy Instructions and Counsels: Let us lay them up for Use, and comfort

THE DEDICATION.

our selves and one another, that tho' Friends and Relations die, even the best and most useful of them, tho' the Vessels of the Sanctuary be broken in pieces, yet God lives, and his Word endureth for ever. Let the aged Parent, deprived of so good and dutiful a Son, the Staff of her Age, yet depend upon Jehovah the Rock of Ages, who never dies, or fails, or changes; and who can, and will be, more, and better to her, than many Sons.

Let the bereaved Widow trust in God, her Helper and Preserver, who will perform toward her all his Covenant Mercy and Goodness.

The Orphans, who at present know little of their Loss, when they understand it more, yet may they find that they have a Father in Heaven, whose Love and Care shall be exercised continually about them.

Let other Friends, who have lost so kind, and good, and useful a Relation, remember their best Friend lives still; from whom they may hope for Comfort and
Support

The DEDICATION.

*Support in the Failure of Creature Helps
and Enjoyments.*

*Let a weaken'd and mourning Church
and Congregation go to God, and pray
that he, who hath the Residue of the
Spirit, would pour a greater Measure
thereof on their yet surviving, unworthy
Minister; to fit him more for his Work;
and that, in the best Time and Manner,
the Breach may be made up, in the
Help of another well-furnished Vessel,
to dispense to them the rich Treasures of
the Gospel. These are the Requests and
Wishes of their and your*

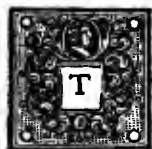
Affectionate and Faithful

Friend and Servant,

JEREMIAH SMITH.

2 C O R. iv. 7.

But we have this Treasure in Earthen Vessels, that the Excellency of the Power may be of God, and not of us.



THE sad Providence we are under, is an Instance and Proof of what the Text suggests, *viz.* That Ministers, tho' honour'd and employ'd in great and excellent Work and Service, yet are frail dying Creatures, as well as others ; their Habitations here are in *Houses of Clay, whose Foundation is in the Dust.* My late Reverend and much esteemed Colleague, one of these Vessels of the Sanctuary, God hath been pleased to break in Pieces, by the Hand of Death ; *he weakened his Strength in the Way, and shortened his Days ;* a Stroke that we have all the greatest Reason to be affected with, and lay to Heart ; that so well fitted and furnished a Vessel as he was, fraught in an uncommon Measure with the rich Treasures of the Gospel, and who so wisely, diligently, and faithfully dispensed them, is taken from us : It concerns us to consider, how far our Sins may have provoked God to remove so great

Job iv. 19.

Psalm cii. 23.

a Blessing; what Defects we may find of due Valuations of him, and of his Ministry, of Constancy in Attendance thereon, and of suitable Endeavours to profit thereby, call for Humiliation and Grief; with the greater Care now, at least, to recollect the wholesome Lessons he taught, the lively Pattern of holy Walking that he shew'd, and to be Followers of him, as he was of Christ: Such Fruits of his Labours, will be his and our Joy in the great Day of Accounts, and God will have the Glory of all: For,

We have this Treasure in Earthen Vessels, that the Excellency of the Power may be of God, and not of us.

The Apostle is here vindicating the Gospel, and the Ministers thereof, against the Prejudices and Detraction of false Teachers; who laboured to bring them, and their Preaching, into Contempt, from their Plainness and Meanness, and the Infirmities with which they were attended; but he lets them know, however vile they were in their Account, God had put great Honour upon them; *for he who commanded the Light to shine out of Darkness, hath shined in our Hearts* (said he) *to give, or that we should give, the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ.* All Ministerial Gifts and Abilities are for the Good of those to whom the Ministers are sent. And as to outward Meanness and Frailty, and many Infirmities attending their Persons, he readily acknowledged that; but saith it is, *that the Excellency of the Power may be of God, and not of us.* So that

A Funeral SERMON.

3

the Apostle here asserts the Excellency of the Gospel, and of its Ministry, styling it a *Treasure*, and yet owns the Frailty and Meanness of the Dispensers of it, they are but *earthen Vessels*; and for all that, justifies and vindicates the Connexion of these two, from the wise End and Intent of God therein, the better to secure to himself his own Glory; the Weakness of the Instrument proclaiming the Ability of the mighty Efficient, *that the Excellency of the Power may be, i. e. may appear to be, of God, and not of us.*

The general Truth then that I would speak to from the Words is this, *viz.*

The Disposal of the rich Treasures of the Gospel, into the Hands of frail dying Men, is the better to secure unto God the Honour of his Power, in the living and abiding Effects of it.

Three Things are here to be discoursed on, *viz.*

I. The Gospel is an inestimable Treasure.

II. This Treasure is committed into the Hands of frail dying Men.

III. This Disposal of God is the better to secure to himself the Honour of his Power, in the living and abiding Effects of it.

I. The Gospel is an inestimable Treasure. The Notion of a Treasure agrees to it *truly*, and *eminently*.

(I.) *Truly*, Θεσαυρός *quasi* εἰς ἀύσιον τιθεαθῇ. A Treasure is a Collection of Things valuable, refer-

ved and laid up for future Use. It carries in it Excellency, Variety, and Benefit or Usefulness.

1. *Excellency*; we don't call Things of little or no Worth by that Name, but only what is precious; and such is the Gospel; the Matter, the Ministry, and Ordinances thereof; and the Benefits and Effects of it, where 'tis duly received, are all precious; 'tis *the Doctrine of God in Christ, reconciling the World unto himself*. And what glad Tidings are these! The Ministry thereof is the *Ministry of Reconciliation*; to tender and bring about Peace and Amity between God and Sinners; the Gifts for it are precious, *χαρίσματα Spiritus*, Gifts of the Spirit, purchased by Christ, and sent down from Heaven; the Offices and Duties of the Ministry; dispensing the Word and Seals, praying with, and for the Flock, personal Care, Guidance, and Discipline: How precious are these! and the Benefits and Effects of the Gospel, and of the Ministration of it, Where it comes with Power, how glorious are they! Pardon of Sin, Sanctification of the Nature, Guidance and Support, and Help thro' this World unto a better; what is excellent, if not such Things? Thus then the Gospel is *a Treasure* in regard of its *Excellency*; 'tis compared to Things accounted most valuable among Men, Silver and Gold, and precious Stones, and the like. And,

2. A Treasure hath commonly *Variety* of good Things in it; or, if it be *but one*, 'tis such as *virtually is many*; will yield much good, and answer many Purposes: And thus is the Gospel a *Treasure*;
sure;

sure; 'tis a Comprehension of Things excellent, as appears in the Particulars already mentioned; the Gospel hath pure Doctrines, holy Precepts, precious Promises, Rules for ordering the Life, and guiding in every Condition, and Relation; such *Variety* of precious Things are a *Treasure*; or if all be summed up in one, it is *Christ*, that *Pearl of Mat. xiii. 46.* Price. He is altogether lovely; hath all Good in *Cant. v. 16.* him, he is made of God unto us, *Wisdom, Righteousness, Sanctification, and Redemption.* In him *1 Cor. i. 30.* are hid all the *Treasures of Wisdom, and Knowledge. Col. ii. 3.* All the Promises are *Yea and Amen in Christ.* Thus *2 Cor. i. 20.* is the Gospel a Treasure in respect of the *Variety* of good Things in it. And,

3. *Usefulness* must be in what is so accounted; if it serve not to good Purposes, 'tis not valued, or set by; but the Gospel is a Treasure in this Respect also. It brings *useful* and *substantial* Good, not *Trifles*, and Things of no Profit. The Treasure is that out of which a Man lives, and whence he hath both for Necessity and Delight; his Occasions are all provided for, and supplied. And so it is here, *Prov. viii. 20, 21. I lead in the Way of Righteousness (saith Wisdom) in the midst of the Paths of Judgment, that I may cause those that love me, to inherit Substance, and I will fill their Treasures.* The good Things of the Gospel are solid substantial Things, full of Use and Profit. Thus does the Notion of a Treasure agree truly to the Gospel, and so does it

(2.) *Eminently*. We have *this* Treasure (saith the Apostle, emphatically) a Treasure excelling and transcending all others ; as,

1. In its *Nature*, 'tis a spiritual and heavenly Treasure ; coming from Heaven, and helping thither ; making rich toward God, which earthly Treasures, of themselves at least, do not : None are for these valued by him, unless thro' the heavenly Riches, and by Virtue of them, those earthly ones become sanctified, and turned to a good Use ; but, of themselves they don't speak, or make Men good, their corrupt Hearts abusing them often to Pride and Luxury, and other such like Evils ; they are by them made worse ; thus then Gospel-Riches transcend in their *Nature* : And so do they

2. In their *Uses and Effects*, as was partly even now suggested ; these Riches being spiritual and heavenly, suit the Soul of Man, and its Wants ; they make wise, and holy, and good ; they enrich the Mind, adorn and beautify the inward Man, make it amiable in God's-Eyes, and fit for his Presence, and the glorious Society above. But these outward and earthly Treasures, suit but the Body and this animal Life ; they are but for Back or Belly : But the Treasures of the Gospel, as they are divine and spiritual in their Nature, so are they in their *Uses and Effects* ; they are for the Soul, and its Wants and Cravings : And thence

3. These Treasures of the Gospel are the only
Eccl. x. 10. *satisfying Treasures. He that loveth Silver, shall
 not be satisfied with Silver ; nor he that loveth A-
 bundance,*

Abundance, with Increase. The more of these possessed and enjoyed, commonly the more are craved; but the Gospel, and the Grace it brings, breeds Contentment, *Prov. xiv. 14. A good Man shall be satisfied from himself*; those Treasures of Grace and Peace, that thro' the Gospel are communicated to him; he shall not be afflicted with inordinat roving Desires after other Things; but shall find comfort in God, and the Treasures of the Gospel, wherewith he fills their Minds and Hearts. To Worldlings, saith God by his *Isaiab, Chap. lv. 2, 3. Why do you spend your Money for that which is not Bread, and your Labour for that which satisfieth not? Hearken to me, and eat ye that which is good, and let your Soul delight it self in Fatness: Come unto me, hear, and your Soul shall live; viz. joyfully and comfortably, as having either in Hand, or in sure Title and Hope, all that can be desired. He that cometh to me (saith Christ) shall never hun-* John vi. 35.
ger; and he that believeth in me shall never thirst; inordinate Appetites and Desires shall be cured, and just and regular ones shall be satisfied. Thus this Treasure excels in being *satisfying*, which earthly Treasures are not. And once more,

4. These are *permanent and abiding Treasures.* Earthly Things are perishing in their Nature, and subject to Accidents: If Rust do not corrupt, yet Thieves may break thro' and steal: Many ways are the Possessors liable to be deprived of them. Or, if they don't die in their Hands, or escape out of them while themselves live, yet at Death there must be parting, we can carry nothing away with Psalm xlix. 17.

us. But spiritual Treasures are not so, *These Bags*
Luke xii. 33. wax not old ; this Treasure fails not ; nor can we
 be rifled or deprived of them by Enemies ; they accompany to Death, and in Death. The Gospel is an everlasting Gospel, and so are the Treasures it brings, *Rev. xiv. 6. 'tis everlasting in its Nature, and in its Fruits and Effects : And thus of the first general Head : The Gospel is an inestimable Treasure.*

II. This Treasure is committed into the Hands of frail dying Men.

We have this Treasure in Earthen Vessels.

We, i. e. the Apostles, and other faithful Ministers, of whom he is speaking, have this Treasure, ἔχομεν, we have and hold it in Way of Gift from God, and Habit and Possession in ourselves, for our own Good and Benefit. Faithful Ministers are not only Preachers, but Partakers of the Gospel of Christ, 1 Cor. ix. 23. they have it by believing and embracing it, for their personal Good and Salvation ; and they have it too in way of Trust, to dispense and communicate it unto others : Both are signified in the Verse preceding, to which the Text relates. God who commanded the Light to shine out of Darkneſs, hath shined in our Hearts. Πρὸς φωτισμὸν, ad illuminationem, vel ad lumen præbendum, to give, or, that we should give or communicate, the Light of the Knowledge of the Glory of God in the Face of Jesus Christ ; this Knowledge and Grace which he hath blessed us with, is not for our own private Use, and Benefit only, but for

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for the good of many : We have this Treasure, not to be a dead Stock in our Hands, but for God's Service and Honour, in the Good of Souls. Here is an excellent Description of a Gospel Minister, what he is, *viz. One inlightned and instructed in the Knowledge of God in Christ ; and commissioned to instruct others in the same.* Hence it is they are called *Vessels*, not only *containing* ; fraught, and furnished with divine Knowledge and Gifts ; but also *instrumental and communicative* ; made, as other Vessels are, to give out and yield, as well as to receive. St. Paul was a *chosen Vessel to Christ, to bear his Name before the Gentiles*, Acts ix. 15. *viz. in professing of him, and preaching his Gospel to them : Such are these Vessels of the Sanctuary, made, and fitted, and sent by God for the Services thereof.* Nature alone can't make a Minister, nor is it a Business of meer Art ; much there is to be done, preparative and subservient thereto ; but the proper Gifts and Furniture, Inclination and Commission, are from Christ : *He* *Eph. iv. 8.*
ascended on high, and gave Gifts unto Men for the *12.*
Work of the Ministry ; he set in his Church Pastors *1 Cor. xii.*
and Teachers ; not the Office only, but the Persons, *28.*
the disposal of them to their respective Posts and Charges, is under the Guidance of his Providence, Acts xx. 28. *Take heed to your selves, and to all the Flock over the which the Holy Ghost hath made you Overseers.* Ministers then are made, and fitted, and imployed by God in the Services of his Church ; from him they are filled, by him they are imployed and used, and succeeded and prosper-

ed as he pleaseth : This is their Honour ; but with it there is a qualifying Epithet, *Earthen Vessels*. What may be intended therein ? And why will God use such mean Vessels as Repositories of such Treasures, and Instruments in so excellent and noble Work ?

Quest. 1. What may be intended in this Term *Earthen Vessels* ? For,

Ans. 1. It may be to note the mean Condition of those whom God chose for his first Ministers ; they were not the High, and the Noble, and the Great Ones of the Earth ; as not many such were effectually called to the Belief and Reception of the Gospel, their Pride and Prejudices making them scorn it ; so neither were they imployed, in preaching or spreading of it : They were, mostly at least, mean Men, of low Rank and Condition, such as Fishermen, or the like ; probably with respect to that in Part the Apostle here said, we have this Treasure in *Earthen Vessels*. The false Teachers, 'tis like, were apt to despise them on such Account ; but the Apostle here signifies, that ought to be no Prejudice, if God saw fit so to order it, and especially at that Time, and in those Circumstances, it might serve his wise Purposes the better. Not that any need, or should, be ashamed of such an Office and Work, to serve such a Master, and be the Instrument of so much Good to the World, and Souls of Men ; none would be dishonoured by it. But so it was, and so it falls out still very often, those ingaged in this Imployment, are not the Great and Rich, and Noble in

the World ; but Persons of lower Rank, we have this Treasure in *Earthen Vessels*, said the Apostle.

2. It might be to note their Weakness, and Insufficiency in themselves for the great Work to which they were called. The best might well cry, as *St. Paul*, *Who is sufficient for these Things!* 2 Cor. ii. 16.
All our Sufficiency is of God, who hath made us able Ch. iii. 5, 6.
Ministers of the New Testament; not of the Letter, but of the Spirit. Of themselves, the best are not able, *are not sufficient to think any thing as of themselves* that is good. In Reference to this, the Apostle might say, We have this Treasure in *Earthen Vessels*. *Moses*, when called to go on God's Errand, *Who am I* (said he) *I am not eloquent, neither before nor since thou spakest to me.* Exod. iv. 10. So *Jeremy*, *Lord I cannot speak, for I am a Child.* Jer. i. 6. That's a Second thing; it may note Weakness and Insufficiency in themselves, for the great Work to which they are called.

3. It may note moral Infirmary in the Dispensers of the Word, as well as natural; they are not altogether free from this. Earth we count not of such Purity as Gold and Silver: The best have Remains of Sin in them. *Elijah* was a Man of like Passions as others. *St. Paul* bewailed the Body of Sin and Death in himself; the holiest and most faithful of meer Men, are not without some Degrees of spiritual Defilement and Corruption, cleaving to them as well as others. The Apostle would own this of himself, and so must the best of Men and Ministers, that they are not without Sin, and moral Infirmities, as well as natural.

4. They are Earthen Vessels, *i. e.* of low and mean Account in the World. Things of Earth are comparatively little valued. So Ministers with many are contemned, and little set by, look'd upon, and used often, as the *Filth of the World, the Off-scouring of all Things*, 1 Cor. iv. 13. This the Apostle seems to have had partly in view, the Reproach, and Scorn, and Contempt, put upon Ministers; they are *the Song of the Drunkards*. And,

5. They are *Earthen Vessels* in respect of the Frailty of the Body; they are liable to Sickneſs, and Diseases, and Death, as well as others. Earthen Vessels are brittle and mouldring, and so are the Bodies of Ministers; a sad Instance whereof it is, that we this Day lament and mourn over. God was pleas'd indeed to hold your deceased Pastor a considerable Time under great Pains and Disorders, that *Patience might have its perfect Work, and be might be intire, wanting nothing*: That, and all his other Graces, shining brightly, till at length God gave him a Release. The *Vessel* is broken, and drop'd down into the Dust, as it will shortly be with others: But the Bodies of good Men, tho' they moulder and rot in the Grave, will be rais'd again, glorious and beautiful; herein not like other Earthen Vessels, whose Ruins are never repaired: A comfortable Reflection in Reference to the present Case! there will be a Resurrection of the Body now laid down, in a glorious and happy State; *That which is sown in Weakness, will be rais'd in Power; That which is sown a natural*

tural Body, will be raised a spiritual Body, and fashioned like unto the glorious Body of Christ, through the working of his Power, whereby he is able to subdue all Things to himself. And thus of that Inquiry, what may be intended in this Term *Earthen Vessels*. Now,

Quest. 2. Why will God use such mean Vessels, as Repositories of such excellent Treasures, and Instruments in so noble Work?

Ans. 1. To shew his Favour and Love to Mankind, by taking, from among themselves, some to be Ministers in Holy Things: It was a gracious Promise respecting Gospel-times, *Isa. lxvi. 21. I will take of them, i. e. of their Brethren and Children, for Priests and for Levites, saith the Lord.*

2. It is in Condescension to Men's present State and Condition, and with regard to their Comfort and Benefit. Should God himself come and speak to Men, they could not be able to bear the Splendor of his Presence, nor Majestickness of his Voice; nor would the Ministry of Angels ordinarily be proper; for tho' they be Creatures, yet are they not so suitable Messengers to us in Flesh; their Apparitions would appale and terrify, as it did the Prophets of old, and not be so fit to instruct: God condescends therefore to deliver his Mind to Men, by the Ministry of Men, like themselves, that they may not be affrighted, and made to stand at a distance, but they might be more ready to come near, and hear what is deliver'd to them. *Let Exod. xx. 9 Moses speak unto us, said the Jews, and let not God speak*

Speak unto us ; viz. either immediately, or by Angels, *lest we die* ; they found such a Dread upon them from God's Voice and Presence, that they could not bear it. Our Saviour himself came in Flesh therefore, when he came to publish his glorious Gospel, and to call Sinners to the Belief of it. It is then out of kind Regard to us, and our weak Condition, that God uses the Ministry of Men toward Men. And,

3. Hereby God hath the better Proof of Men's Obedience ; they might by those Messengers of higher Rank, or by his speaking himself to them, be aw'd, and driven somewhat to mind and hearken ; but when he sends Messengers of the same Make and Rank as themselves, their Regards are shewn to be more free and ingenuous, and out of pure Respect to his Authority. Hence St. Paul gave Thanks to God for the *Thessalonians*, because they received the Word which he and his Companions preached, *not as the Word of Man, but as it was in Truth the Word of God*. That's a third Ground: And,

1 Thess. ii.
13.

4. This is for the greater Advancement of his own Glory ; which is expressly assigned as the Reason here, and brings me to the last General Head.

III. This Disposal of the Treasures of the Gospel into the Hands of frail dying Men, is the better to secure to God the Honour of his divine Power, in the living and abiding Effects of it.

We have this Treasure in Earthen Vessels, *that the Excellency of the Power may be, i. e. may appear to be, of God, and not of us* ; ὑπερβολὴ τῆς δυνάμεως, *the surpassing, or exceeding Greatness of the Power, viz. in the Effects of the Gospel, that these may evidently be seen to be of God, and not of us.* Alas ! what could such frail weak Men do of themselves ? As to proper Efficiency, saith the Apostle, *Neither is he that planteth any thing, nor* 1 Cor. iii. 7. *he that watereth, but God that giveth the Increase.* Men are but Means and Instruments in the Hand of God, the Work is his. When so many *Philistines* were slain with the Jaw of an Ass, *Judges* xv. 15. and many Hundreds by another with an Ox-goad, *Chap. iii. 31.* who could be so simple as to attribute it to the Force of such a Weapon ? No, the Strength of the Arm which managed it, or rather of God with that Arm, it was that wrought the Effect. And so here ; when Multitudes are seen to be conquered by the preaching of the Word, and fall down and submit themselves to the Scepter of Christ ; who can think this is from the meer Agency of Man, or the Power and Force of his Words, persuading and bowing the stubborn Wills and Hearts of Enemies ? No ; were there no more than that, the Tongue of the most eloquent Man, or Angel, could do nothing : *Licet suaseris, non tamen persuaseris* ; speak and argue they might, from all the Topics that a Creature's Invention could suggest, and set home their Discourse with all the Wit and Oratory that could be used ; yet would it not prevail to such a Change,

as

as is wrought in Sinners by the plain preaching of the Word. Is not here then *the Finger of God*? the *Revelation of his Arm*, i. e. the *Manifestation of his Power*, when any are thus wrought on, and have the Seed of Grace planted in them, which lives and abides, when the Hand, which was the Instrument in planting it, dies and is laid in the Dust? The Excellency of the Power sure is here of God.

It might be shewn more particularly, how great the *Power of God* in his Word is, to convince and convert Sinners; and to comfort, and strengthen, and save Souls; to awe likewise and restrain wicked Men, when it does not prevail effectually to turn and change them. And that the Excellency of this Power is of God, 'tis not from Men or Means alone, but the mighty Working of the divine Power with and by them. The Word operates as God's Ordinance and Instrument, *Psal. cx. 2. The Lord shall send the Rod of his Strength out of Zion.* The Word must needs have Strength, because it is God's: His Arm wields it, his Power is revealed in it. *The Weapons of our Warfare are mighty thro' God* (said the Apostle) *to the pulling down of strong Holds.*

And thus for Explication of the three General Heads included in the Doctrine, and proposed to be spoken to. Come we now to make some brief practical Reflections on each of them.

1st, Is the Gospel an inestimable Treasure?
Hence,

1. See

1. See how sad the Case of such Places and Lands is, as are destitute of these spiritual and heavenly Riches. It may, perhaps, be thought on with Regret sometimes, that so fair and great a Part of the World is possessed by Heathen and *Mahometan* Infidels; but if we compare their Wants with their Enjoyments, we shall see them incomparably more miserable by the former, than they can be happy in the latter. What are earthly compared with the heavenly Treasures? You have heard the Transcendence of these, and may thence judge of the Misery of those who want them. *The Fall of the Jews* is said to be *the Riches of the World*, i. e. of the Heathen World; and the diminishing of them, the Riches of the *Gentiles*. How was that? but by occasioning the bringing of the Gospel to them; these are the valuable, the happy-making Treasures indeed, without which the Richest may be reckoned miserably poor. Pray for such as want these Treasures, that they may have them, even the unsearchable Riches of Christ.

2. Is the Gospel a Treasure? and *such* a Treasure? Let us see and own the Goodness of God then to us, in this Respect. Some never enjoyed it; others had it, but have sinned it away, and lost it: We have made sad Forfeitures, but yet God is patient toward us. What do we owe to him, that when our Deservings are not greater than others, yet our Mercies should! What Gratitude and Thankfulness does this call for! Wherefore,

3. Is the Gospel a Treasure? Then let us prize it accordingly, and carry with Reference thereto, as we should toward what is accounted so precious. *Where the Treasure is, the Heart will be*; desire the good Things therein revealed and tendered; receive and lay them up in the Mind and Heart. Have recourse to the Repositories of these Treasures; lament the Loss of any of them; of him particularly who laboured among us here in the Word and Doctrine, and so faithfully and diligently dispensed these heavenly Treasures: Which leads to Reflections on the next General Head, *viz.*

2dly, This Treasure is committed into the Hands of frail dying Men. We have this Treasure in *Earthen Vessels*. The Uses of this might be various, *viz.*

1. To Ministers themselves.

1. To repress Pride in them. They are Vessels for Service, 'tis true, and that is their Honour; but they are Earthen Vessels, that is the Abatement. They are encompassed with many both natural and moral Infirmities: Every one may well cry out as *Isaiah*, *Wo is me, for I am a Man of unclean Lips*, *Isa. vi. 5.* And yet,

2. Being humble under this, they need not be discouraged; for it pleaseth God to use even such Vessels in the Service of his House. He not only honoured the Sons of Men, by taking the human

man Nature into Union with the Divine ; but also by taking some from among them to be Priests unto himself, Interpreters of his Will, and Messengers to the World. But,

3. It would caution them nevertheless to endeavour to be as pure and holy Vessels as they may ; tho' they are mean and frail, and have their Infirmities ; yet they should take heed that they run not into Wickedness ; tho' they be *coarse*, they should strive to be as *clean* Vessels as possible ; they should bewail their Imperfections, and strive against them, and keep at the remotest Distance from scandalous Impieties. *Take heed unto thy self, and to thy Doctrine*, said St. Paul to Timothy, *that thou mayst both save thy self, and them that hear thee*. Care of our Living, as well as of our Teaching, is needful : Scandalous Ministers would be like to send more to Hell by their Conversation, than to Heaven by their Doctrine. And,

4. Are Ministers Earthen Vessels ? frail dying Creatures ? It should quicken Industry, should make them diligent in imparting the Treasures they are intrusted with, while the Season for it lasts. *I must work the Works of him that sent me, while it is Day*, said Christ of himself ; and adds the Reason, *for the Night cometh when no Man can work*, John ix. 4. Working the Works is diligently following them while Opportunity continues ; Life is uncertain, and then the working Time is over. The Advice of the wise Preacher is good here, *Eccl. ix. 10. Whatsoever thy Hand findeth to do, do it with thy Might ; for there is no*

A Funeral SERMON.

Work, nor Device, nor Knowledge, nor Wisdom in the Grave, whither thou goest. Vessels are for *Effusion*, as well as *Reception*; and Earthen Vessels, which may soon be broken in pieces, and Communications from them cease; their Contents were better drawn out for Use, than lost. Thus to Ministers. And,

2. To People this is monitory.

1. Not to despise any whom God thinks faithful, *putting them into the Ministry*: For, in such Case, *he that despiseth, despiseth not Man, but God*; his Wisdom, and his Goodness, which orders Things for Men's Good, as well as his own Glory. He could have used the Ministry of Angels, but that had not been so suitable to us: We could not have received this Treasure so comfortably from them, as from the Hands of Men. Turn therefore from despising the weak Instrument, to adoring the wise and gracious Agent, who consults Man's Benefit in the Way of communicating Blessings to him.

2. Not to reject, or think the worse of, the Treasure, for the Infirmary of the Hand that brings it: Let not that which God hath chosen, whereby to shew his Condescension and Goodness, be turned to Prejudice; this would be to act counter to God's Wisdom and Kindness. Rather therefore,

3. The

3. The Consideration of this Condition of Ministers, as frail, and weak, and dying, and subject to many Infirmities, and Reproaches, should work another Way, *viz.* To induce People to regard them with Equity, to help them what they can, and to further their Endeavours for the Honour of God, and the Good of Souls. Pray for them, make just Allowances for unavoidable Frailties, and put the best Construction that fairly you may on their Conduct and Actions; and especially obey from the Heart that Form of Doctrine, which, agreeable to the Word, they deliver to you. This will be their greatest Joy, and make them go on chearfully in their Work, when they see their Labours are not in vain. It is true, their Reward depends on their Faithfulness, and not on their Success; but this, where it is, will be greatly encouraging to them; this they pray, and long for, as what will turn to their People's Account, and God's Glory. Further this therefore all that may be. And,

4. Have you these Treasures in Earthen Vessels, that moulder, and die, and drop into the Dust, as by daily Experience is seen? Then use them while you may, get all the Good by them that you can, more Knowledge, and Grace, and spiritual Improvement; as large a Share of these heavenly Treasures as possible: Take all Opportunities of attending on their Ministrations; *be swift to hear*; how soon the Tongue that speaks may be silenced in the Dust, who can tell? Only,

5. For

5. For Encouragement, it may be added, Tho' Ministers die, yet the Ministry continues, and must continue to the World's End. For it was given *for perfecting the Saints, for edifying the Body of Christ, till all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ*; i. e. till all the Chosen of God be brought in, and those converted be built up, and come to a perfect Man in Christ. Tho' with-
 all it must be remembred, this does not ascertain the Word and Means of Grace to any particular Place or People; that will depend upon their own Behaviour, under the Means; they may sin away the Gospel from themselves, and provoke God to deprive them of Ministers, or to take away his Spirit, that they shall not profit by them. But if Persons are sensible of this, and take heed of mis-behaving and forfeiting spiritual Enjoyments; and look to him that hath the Residue of the Spirit, praying that he will pour it out on such as survive, and provide a Succession of Ministers, who may feed them with Knowledge and Understanding; then there is hope; for tho' *all*
 Eph. iv. 11, 12, 13. *Flesh be Grass, and all the Glory of Man as the Flower of Grass; and the Grass withereth, and the Flower thereof falleth away; yet the Word of the Lord endureth for ever.* It endures not only in the eternal Verity thereof, but in the Effects and Fruits of it. These are but temporary and fading Ministers, the best of them, fail and dye, they wither away; but the Word of God abides, that
 1 Pet. i. 24, 25. is

is an immortal Seed, springing up to eternal Life. And here is the Power of God, to plant such a living and abiding Seed of Grace and Holiness, by such weak frail dying Hands: Which was the last general Head, viz.

3. The Disposal of Gospel-Treasures into Earthen Vessels, is the better to secure to God the Honour of his divine Power, in the abiding Effects of it. Wherefore,

1. Are any convinced, converted, or any way edified by the Word; see to whom the Praise is due. Ministers may not arrogate to themselves, nor others ascribe to them more than is meet, 1 Cor. iii. 5. *Who is Paul? and who is Apollos? but Ministers by whom you believed; even as the Lord gave to every Man.* Ministers are but Instruments, not proper Efficients in this great Work; *the Excellency of the Power is of God, and not of them:* Their Gifts and Furniture, their Office and Call, and Mission, and Success, in whatever Degree it be, 'tis all from him: *I have planted, Apollos watered, but God gave the Increase: So then neither is he that planteth any thing, nor he that watereth, but God that giveth the Increase.* His is the Work, and therefore to him must be the Praise.

2. We are instructed hence likewise, to whom both Ministers and People should look for a Blessing on the Word, and giving it Effect; 'tis not from the meer Parts, or Gifts, or Preparations of

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the Preacher, but the Operation of God, as he is pleased to work by and with the Word. This both Preachers and Hearers must therefore seek, and depend upon; 'tis God only can give the Seeing-Eye and Hearing-Ear, and Understanding-Heart, and make the Word take hold, and become *an ingrafted Word able to save the Soul*. Ministers and People therefore, need look to their Frame, that it be such as may give hope of God's Presence and Help, and to plead earnestly with him for it. And,

3. If yet little Success follow Ministers being faithful in their Part and Duty, here may be Support, the Issue is in God's Hand; *Tho' Israel be not gathered, yet shall I be glorious*, said *Isaiah*, Chap. xlix. 4, 5. Unsuccessfulness will be the Minister's Grief; but if they are faithful, will not be their Crime, 2 Cor. ii. 15. *We are unto God a sweet Saviour of Christ, in them that are saved, and in them that perish: To the one we are the Saviour of Death unto Death, and to the other the Saviour of Life unto Life*. Both ways, tho' the Event be so very different, yet faithful Ministers are accepted, and well pleasing to God. In this Chapter, wherein is the Text, the Apostle speaks of his Fidelity in the Discharge of his Ministry, and comforts himself, in that if it had not the good Effect upon all that he wish'd, it was otherwise to be accounted for, than Unfaithfulness in him: *If our Gospel be hid*, saith he, *it is hid to them that are lost; in whom the God of this World hath blinded the Minds of them which believe not, lest the Light of the glorious*

rious Gospel of Christ, who is the Image of God, should shine unto them. Their perishing is from their own Unbelief and Blindness, confirmed and increased by Satan, whose willing Vassals they are. Thus then of the practical Uses and Reflections on the Doctrine in the three General Heads of it. It remains to speak somewhat more specially, with Reference to the sad Occasion of this Discourse, viz. the Decease of him who stood so nearly and happily related to us, as joint Pastor of this Congregation.

Diverse of these precious *Vessels* of the Sanctuary have you seen broken in pieces, and laid in the Dust; I need not recall them to your Memory, which, I doubt not, helps you to make sad and sorrowful Reflections on them, and the melancholy Circumstance in this present Instance, his being taken from us in the midst of his Days, heightens the Affliction. He was a bright and shining Light, in his Teaching and Life, and we rejoiced in this Light: But alas! how soon hath God been pleased to take it from us! and made our Sun to set at Noon! this may, this should, be for a Lamentation to us. As to himself, 'tis true, the Providence hath another Aspect; he did much in a little time, and God took him the sooner to his Reward: But upon us, a black and gloomy Providence it is, the Removal of one so suitable, and I may say, successful too, in *turning many to Righteousness*, and in comforting, and strengthening, and building up others; and from whom, as in

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the Hand, and by the Favour of God, still more Help, and much longer Continuance in his Usefulness, in respect of his Age, might have been hoped for: But the Will of God is not to be disputed against, or quarreled with, but submitted to.

As to setting before you his Character, your own Knowledge and Experience of his Worth will give you the best Idea of him, and fix it deep in your Minds.

He was the First-born Son of the Reverend Mr. *Thomas Rosewell*; one well known for his Piety, and Labours, and Sufferings, and whose Name and Memory is deservedly precious in all the Churches. This Son of his, by his second Marriage, obtained of God by Prayer, and thence having his Name *Samuel* given him, was dedicated and devoted to God by his Father, with Desire that he might serve him in the Work of the Ministry; to which himself also shewed very early Disposition and Inclination; and with that View, pursued his Studies diligently, and profited therein above many. He was, indeed, the Pleasure and the Pride of his very Learned Tutor, who often spake of him with particular Affection and Esteem.

He was, when very young in Years, but above his Age in respect of Improvement, called to the Work of the Ministry; in which, with great Acceptation, he exercised himself a while as a Candidate, and at length was ordained in, and
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with a special Eye to the Service of this Congregation; and that by the Invitation, and with the Liking of the then most judicious, and every Way great and excellent Pastor of it; the Reverend Mr. *John Howe*. I mention this as a particular Honour to the Deceased, that he stood so early approved and loved by so good a Judge of Men and Things. Nor was the Judgment made of him disappointed; his Diligence and Faithfulness in his Work, both then and after, in the Capacity of a joint Pastor here, with another most learned and judicious Divine, the Reverend Mr. *John Spademan*, abundantly justified the Opinion conceived of him. He had a clear Head, and a sound Heart; his Performances were accurate, judicious, and lively; fitted to inform and instruct the Mind, and withal to move and engage the Affections, and, in a Word, to beget and promote true serious Godliness, and practical Religion. Much Good God did by him, both here, and in a Lecture which he preached a considerable Time to Young Persons, and some others; to all whom, I doubt not, his Memory will be ever precious. Diverse of his Discourses, delivered on special Occasions, he was prevailed on to publish; a Review of which might be of great Use to such as heard them, as the reading of them might also be to others. *A short and plain Account of the Method a Sinner ought to take, in order to his Conversion and Salvation.* — *Seasonable Instructions for the Afflicted.* — *A faithful Warning*

to Young Men. — A Discourse of Temptation, and the Means to prevent its Prevalence, and several others; in perusal whereof, much of his own Spirit, and the Scope of his Endeavours for God's Honour, and the Good of Souls, will be seen. By those, as well as by the Example he left, He being dead, yet speaketh.

Should we follow him into every other Relation, beside that of Minister and Pastor; all will be found agreeable to his Character and Profession.

He was a most obedient and dutiful Son; a most tender and affectionate Husband, a loving and careful Father, a kind Brother, just Master, sincere and faithful Friend; and good Neighbour. At the Death of his Father, when he was a Child, he shewed Sense, and Concern at the Affliction; and endeavoured to comfort his sorrowful Mother under it, telling her, he hoped he might live to be some help to her: A Passage she could not but take notice of then, as she has often reflected on it since, with Thankfulness to God, who inclined and enabled him to make it good to her in so great a Measure. As she on her Part, thro' Divine Grace, performed towards him the Office of a tender and careful Mother; so did he toward her, that of a pious and dutiful Son; cherishing and comforting her, and shewing her all filial Regards to his last. His Love to his Sisters, besides other ways of expressing it, he would shew by praying with them, and for them;

them; an holy Duty and Exercise which he very early shew'd Conscience of, and delight in, as he did also thro' his whole Life. He was much with God in Secret, and Family-Worship, and very serious and particular in minding the Cases of all therein. He *walked within his House with a perfect Heart*, yet not forgetting the Concerns of the Church, and the Members thereof, which he stood specially-related to: The Incapacity of Ministring unto them, as he had done, was to him the most grievous Part of the Affliction; tho' he considered it as God's Will, which silenced and quieted him at all Times. He would now and then, thro' his great Desire of Service, and Delight in his Work, be putting himself upon it, when his feeble Body and Spirits were very unable for it: Witness, beside diverse other Seasons, that, when he last administred the Ordinance of the Lord's Supper; he was ready to say indeed, *with Desire have I desired to eat this Supper with you before I die*, but his Strength and Aspect were more like one dying in it: He summoned all his Spirits to the Work, and was most spiritual and heavenly in it; he began, I well remember, with Words to this Purpose: "My
 " Friends, we are met here once again to see Je-
 " sus, to see him *set forth as crucified before our*
 " *Eyes*; him, *who loved us, and gave himself for*
 " *us*, that he might *wash us from our Sins in his*
 " *own Blood.*" In this last publick Performance of his, the Affections of those present were much
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moved, as is known, and not without Tears from many of his People's Eyes, as well as his own, while, as was said, the poor frail Vessel was ready to sink and fail under it. After this he could no more make any such Attempt, but gradually became confined to his House, then to his Chamber, and at last to his Bed ; being told, a little before this, of the Death of some other Ministers, as also of our unspeakable Loss, in the Decease of the excellent Sir *Thomas Abney* : " Well, " said he, I shall soon go after. And at another " Time, comforted himself that he should in a " little while see him, and his other Godly Friends, " in a more happy and glorious Society than any " here below. And now the nearer he came to his End, the faster did he move Heaven-ward. O how illustriously did Grace shine in him in his last Hours ! I may say, indeed, all along in his painful and lingering Illness, while God was pleased to hold him hovering, as himself used to express it, between two Worlds ; towards which he stood affected much as the blessed Apostle *St. Paul* was : For any Service God might have farther for him to do, he was content to live ; but otherwise *desirous to depart, and to be with Christ, esteeming that best of all.* How, not only composed, but even chearful, was he, under his great and long and painful bodily Exercises ! never murmuring, or repining, but justifying God, and rejoicing and hoping in his Mercy thro' the Redeemer ; that precious Name which he loved to hear

hear and speak of. Two Scriptures he mentioned with special Delight, as the Grounds of his Hope, viz: John iii. 16. *God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life.* He trusted that he had believed in Christ, he was *precious to him*, he rested upon him alone for Salvation. And the other was, *Matth. v. 6. Blessed are they which hunger and thirst after Righteousness, for they shall be filled.* If he knew his own Heart, he said, he felt this *spiritual Hunger and Thirst.* He would be more holy, more conformed to God; he hated Sin, and longed for Heaven, as a Place and State where all Sin shall be done away, and the Image of God perfected in him. And surely these were the Breathings of one intitled to that glorious Inheritance; and in whom much of Heaven was now, while yet he was on this side of it; and who we may with great Confidence believe hath happily reached the Possession of those Mansions above. Let me add a Word in Reference to our selves of this Congregation, and so conclude.

The Character given of my late Reverend Colleague, I doubt not, you can all attest; *you have fully known his Doctrine, manner of Life, Purpose, Faith, Long-suffering, Charity, Patience, &c.* as St. Paul said of himself to Timothy, in 2 Tim. iii. 10. And by this Knowledge,

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and I. You can't but be sensible of your Loss, affected with, and afflicted under it. The Death of any good Person is a Loss to be bewailed, the Death of good Ministers especially, which is not a meer private, but a publick Loss. And the greater, by how much they were eminently fitted and disposed for their Work, and the nearer they stood related to us therein, that brings home the Concern, and the Obligation the more to consider and lay it to heart: If others bewail the Death of your Pastor, as all do to whom he was known; then how much more should ye. You best knew him in the Capacity of one of these *Vessels of God's House*, and you were the Objects of his Ministrations and Care, you have lost in him a spiritual Guide, and Watchman, one that specially watched for your Souls, as expecting to give an Account; one that fed you with Knowledge and Understanding: A Workman indeed that needed not to be ashamed, dividing aright the Word of Truth; and giving to every one his Portion in due Season. May it not be said of him, in some good Proportion, as St. Paul said of himself to the *Thessalonians*? 1 Epist. ii. 10, 11, 12. *Ye are our Witnesses, and God also, how holily, and justly, and unblameably, we behaved ourselves among you; how we exhorted, and comforted, and charged every one of you, that you would walk worthy of God, who hath called you to his Kingdom and Glory.* Should not his Death be
afflictive

afflictive to those to whom his Life was so beneficial? Some, perhaps, may think this needless, to bid any be sensible of that whereof none are reckoned insensible; who of us but bewails this Loss? I would hope indeed none. But yet,

2. It may be considered, whether the Grief be upon right Grounds, for the Loss of spiritual Advantages, and the Anger of God that may be therein, for Unthankfulness and Unfruitfulness under the Mercy while enjoyed, and with just Humiliation on such Accounts. And,

3. Whether tho', as in Reference to the Deceased, *we sorrow not as those without Hope*, yet in respect of our Selves it be not without Fruit; as we sorrow not without Cause, so is it to some good Purpose? Is Watchfulness and Diligence excited to get more of the heavenly Treasures, from such Vessels as remain, and Prayer for furnishing and sending others to preach the unfearchable Riches of Christ, that Ministers may not be wanting to dispense the Word and Sacraments, and discharge all the Duties of the sacred Function? To close,

4. Endeavour to shew, that you have profited by the Labours of the Deceased while you enjoyed them; that tho' the Vessel be broken, yet the Treasure is not lost; shew the Effects of his Ministry in your Piety and holy Walking. A
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People's Graces and good Works will be their Minister's best Monument ; their practical Godliness his Praise. Be you Followers of him, as he was of Christ : The Things that you have heard, and learned, and seen in him, do ; and the God of Peace shall be with you. *Amen.*

F I N I S.



